

1450, E. E. T. S., p. 3), where the writer remarks that the nuns can read the Psalms in English 'out of English Bibles if ye have license thereto.' See on the whole subject the important articles in the Church Quarterly Review, Oct. 1900 and Jan. 1901.

Note 1, p. 134

E. E. T. S., *Political and Religious Poems*; see Introd. xxxiv for the date, which is thought to be about 1440. See also Pope's Bull on same subject, about the same date; *Memorials of Ripon* 71, i. 300-1.

Note 2, p. 137

WilMns, iii. 226. Waltham Abbey Church was also restored by money obtained in the same way; see MS. University Library, Cambridge; *Dd.* iii. 53, p. 37, no. 78; Catalogue, i. 114. So was Bignon Church; *Memorials of JZipon*, i. 116 (A.D. 1375).

Note 2, p. 188

Indulgences were (in some cases) nominally the remission of penance on this earth for money received, but they came to be regarded as remission of penance in the next. The step was very natural and easy, for penance in the next world was supposed to be commuted by penance in this. It is clear that indulgences were by many regarded as affecting the next world, for

(i) It is so stated by contemporaries, not merely by Lollards, but by orthodox reformers.

(ii) If indulgences were only regarded as remitting penance in this life, why were pardons advertised for several thousand years, since no one could expect to live so long?

(iii) In the pardon printed in Wals., ii. 79-80, the Pope actually promises * retributionem justorum ac salutis eterne augmentum,¹ in return for money to help the crusade.

(iv) Knighton (ii. 198-9) says people gave money to the Crusade 'ut sic tana amici eorum defuncti quam ipsi a suis delictis absolventur.' And again: * Habuit namque predictus episcopus indulgentias mirabiles cum absolutione a pena et a culpa pro dicta cruciata a Papa Urbano sexto ei concessas, cujus auctoritate tarn mortuos quam vivos . . . absolvebat.

Note 1, p. 161

In the days of Wycliffe's friendship with the orders, he speaks of ¹ fratribus et aliis viris evangelicis; ² *De Dom. Civ.*, 325. This refers no doubt to their doctrine of poverty, based on the * evangelical * ground of the Gospel, but the expression always implies a certain admiration when used by Wycliffe. *Cont. JBulog.*, 345, tells how he said the friars * were very dear to God.' I do not believe this praise was mere thoughtless eulogy of allies; for after his quarrel with the orders he continued to speak with respect and friendship of individuals in their body, and to invite them to leave the order as unworthy of their adherence; e.g. *D* Apostasia*, 42 and 44; *8.M. W.* L 147; *Matt.*, 51; *S. JE. W.* iii. 368-70.